Brahmanical Intellectual Tradition:
Making of Medieval Mithila

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ABSTRACT: The objective of this paper is to study historical studies of a particular region of the medieval period, which makes its identity based on its intellectual characteristics. In addition, it is to study the prevailing beliefs that how the Mithila Brahmins and scholars have established their distinctive identity among those social groups. In the process of creating this distinctive identity, how social norms have been determined on contemporary society and social beliefs on the basis of *Dharmaśāstras.* In the contemporary Mithila society, they tried to establish a balance between the many challenges at the political and cultural level for the validity of their identity and dominance which are reflected in the works of contemporary scholars and other intellectual sections. It is also important for the study that what was the approach of state and administration in the process of creation of this identity under which contemporary Mathil scholars or Brahmins controlled the social orders on the basis of their sacred texts. Through the study of these literatures, the process of the legitimation of the Brahminical social hierarchy and regulating the daily life in the contemporary Maithil social system and the scientific analysis of the ideal state and administration formulation is also necessary.

KEYWORDS: Mithila, Intellectual, Literature, Brahmin, Hindu-law, Culture, Navya-Nyaya philosophy.

The study of vernacular literary culture helps to understand the history of the indigenous knowledge system and contemporary socio-economic and political culture in larger historical setting. One of the most dramatic of the particularities that mark off the history of Indian literature of the medieval period from all of its contemporaries is the pitiable impoverishment of its source material. Despite the paucity of sources, many scholars have tried to chart out different trajectories of growth of indigenous literary cultures in different region of India. Often, as the case, most of these readings of literatures in medieval and ancient period are more inclined to western theories. The more immediate surroundings - political context, social moorings and religious traditions in which these texts originated – are often erased in an attempt to fit them in western scholarly frames. Further, the larger gapes or dissonance in the western paradigms and the indigenous writing cultures leads to distortion in the analysis. It is not wrong, thus, to say that often Indian social reality has been studied in a way which is not adequate and

integral as the historicity of the society. A society which has a fathomless historical past and whose present is based on cumulative historical traditions cannot be adequately understood and analyzed through an approach which negates history. Moreover, the study of Indian classical texts and their writing traditions has been ignored due to being the dominance of western paradigms. According to Sheldon Pollock ''such neglect has had academic consequences at institutional level. Both in the realm of research and course-contents, the social sciences hardly have anything about the classical texts which have dealt with society and polity in the classical intellectual tradition of India.'' In fact, the inadequacy of several western conceptual schemata and theoretical formulations necessitate a more careful and deeper analysis to understand Indian social reality. Therefore, at first, we also must know the purpose behind the composition of the texts, which contemporary intellectuals had produced.

Undoubtedly the Turko-Afghan intellectuals and rulers were many familiar with the literary and cultural tradition of the Indian subcontinent, even before the establishment of Turkish rule in north India. Some Sanskrit literati accepted patronage from Indo-Persian rulers, and particularly Jains, from very early, established close contact in Islamic courts. Although, compared to Jains, Brāhman intellectuals did not receive considerable patronage by Turkish rulers and political elite. Brāhman and Kayastha intellectuals of Mithila region were often given patronage by local Hindu rulers. For instance, Chandeshwara Thakur, the author of famed Grihastratnakar, lived in the court of Hindu ruler, who was in turn a vassal of Delhi Sultan. Mithila had a long literary tradition. Sanskrit was the main vehicle of expression and the chief source of learning. Even after the Turkish conquest, when Sanskrit ceased to be a living language in a great part of India, Mithila also continued to cultivate it with all earnestness. The famous writers of Maithili in the early period were equally great in Sanskrit, now the language of a very small coterie. That is why Maithili is, to a great extent, indebted to Sanskrit even in modes, idea, figures and themes. Sanskrit provided a great intellectual and spiritual background to Maithili. Maithil Pandit, philosopher and Nibandhkara composed their works in Sanskrit and they were given royal patronage. Writing in Sanskrit

was considered a sign of merit and knowledge, and this was the reason that Maithil scholars put emphasis on the re-interpretation of the Dhramsutaras in the medieval period

The period also witnessed the development of Maithili drama and the expansion of Maithili outside the frontiers of Tirhut. The language of Mithila became more refined in its own homeland and it acquired a prominent position in his neighborhood regions. In Assam and Bengal, Maithili songs and dramas influenced local thinking process. In Mithila and Nepal, Maithili maintained its purity throughout the whole period. The period witnessed the development of Brajboli literature while Maithili was predominant in both texture and form. Great Maithil poet Vidyapati calls it *"Desilabayana"* or country language or Avahatta (synonym of Apabhramsha). Apart from this, Vidyapati is considered to write poetry about love and devotion. Contemporaries and successors poets and scholars of Vidyapati, who followed Vidyapati's trend and composed their poetry in common language or Avahatta rather than composing their poetry in Sanskrit. In the fourteenth century AD, the language of *Kirilatata* composed by Vidyapati represents Maithili Avahatta. Among the famous poets of Mithila, who wrote early Maithili Apabhramasha, Jaydev, Vidyapati and Lochan were prominent whose songs are found in the contemporary literature of Medieval Bengal, Assam and Orissa (Trilokanatha Jha, 1998, p.79-83). Similarly, Harihara Jha's *Suktimuktavali* has historical significance too. This reflects the sixteenth and seventeenth century social life of Mithila through poetry, which is still neglected by modern scholars.

However, for the establishment and existence of a Brahmin dynasty in Mithila, it was dependent on the legitimacy of the Turk-Afghan Sultan's political power, which created new challenges in the social and political spheres. Because after 1324 A.D., the Hindu King of Mithila relied on the Turkish Sultans in the political domain, on the other hand Turk Sultans had to rely on the Brahmins of Mithila to maintain as before social order. Therefore, due to the Brahmin of Oinwara King, Maithil lawgivers challenged those principles of *Dharmaśāstra*, in which it was written that a king should be of Kshatriya origin. It seems that the established social order in Mithila has been challenged by local scholars not by the Turks rulers. Apart from this, after the establishment of the newly established Turk political power in northern India, local scholars reinterpreted readjust social-political norms on the basis of *Dharmaśāstra* according to the circumstances. For example, Chandeshvara, the most renowned jurists and politician of the thirteenth century A.D., were under the patronage of the king

Shaktisimhadev (Makhan Jha, 1997, p.53) who composed *Grihsth-Ratnakara* and *Rajnitiratnakara* respectively on social and political rule and regulations. In his *Rajnitiratnakara*, Chandeshvara Thakur prescribes that the sovereign can be of any caste (Chandeshwara Thakur, 1936, p.3-4). Further, he also argued that the ceremony of coronation ceremony is not necessary for the kingship. Probably, Chandeshvara contemplates like this in the context of his own patron king. Chandreshvara Thakur tried to establish new necessary adjustments in contemporary changing political conditions which differ from the views of other theologians on many major issues. Even other contemporary Maithil scholars and jurists like Jyotishvara Thakur and Vidyapati provided the ground for political legitimacy to the rulers of Oinvara and Khandavala dynasties in odd situations. As we find, the famous Maithil poet Vidyapati Mithila visits the court of Sultan Ibrahim Shah Sharqi of Jaunpur seeking help as the ambassador of the state. Vidyapati praises Ibrahim Shah Sharqi as the best after God and calls him the intelligent, generous and conqueror of the earth (Vidyapati Thakur, et.all., 1983, p.106-08). He further asserts that the Sultan is capable of bestowing desired blessing on those who pay adulation and pursuance to him. Beside of this, another example of the political legitimacy attempt by the medieval Mathil Brahmin scholars with the Mughals is found in the *Virudhavali*, in which the author praises Mughal emperor Jahangir for his beauty, bravery, patience, generosity with the sense of pride. Thus, through these contemporary Mathil literatures, it can be seen how the Brahmins poets and Nibandhakaras are trying to legitimize the rule of their patron kings with Turk-Afghan and Mughal political powers. In this context, it would be fair to say that in the Middle Age, the meaning of the country was limited only to the extent of its territory, not in the modern sense of today's geographical country of India. Therefore, the local scholars and elites wanted the power of their kingdom to be centered in the hands of their kings.

It is not like that the local scholars only tried to legitimize the power of their kings while he wrote the normative texts on governance and household matters. Such texts were written by the scholars because it is necessary for the state's formation and its permanency. Therefore, twelfth and thirteenth centuries's Nibandhakaras such as Chandeshwara and Jyotishwar have affirmed under the political and governance system that the state is like a god and the prime religion and duty of the king is to protect it, which is called *Rajdharma.* Apart from this, Chandreshwara believes that the king governs his people in the same manner as a father governing his children (Chandeshwara Thakur, 1970, p.4; R.K.

Chaudhary, 1976, p.43). Similarly, Vidyapati also believes that it is duty of King to follow *Varnāśramadharma* and the efficient ruler is more gradely than father (A.Grierson, 1935, p.17-18). In *Rajniti-Ratnākara,* According to Chandreshwara, the prime-minister should be righteous, intelligent, practical and fully acquainted with all activities of the state (R.K. Chaudhary, p.54.). Jyotishwar Thakur has given a detailed explanation about the eighty four types of king's virtues and use of thirty six kinds of weapons in which a competent king must be skilled (Thakur Jyotishwar, pp.826). He has given a long list of the then administrative officials and their duties and has also clearly described the life and courtesy of the royal court (Thakur Jyotishwar, pp.826). They also insisted on indivisible governance, but practically it was not possible when Mithila was conquered by the Turks and Afghāns. However, such a statement of that scholar is also meant to conflict of succession, under which the division of power is possible. Nevertheless, he has discussed the duties of subordinate kings as *'Karāda-raja'* or *'Karāda'* (Thakur Chandeshwara, P.4). Although, the '*Vyavahāracintamani'* composed by Vidyapati is related to the ethical behavior of the rulers and administrative officials with legal matters. (R.K. Chaudhary, p.37) Thus, it would be wrong to see Vidyapati as a poet only because he was also a medieval political thinker. His other two works '*Puruṣaparikṣā'* and '*Bibhāgasāra'* are also focused on political ideas in which he regarded king as the source of all law, (R.K. Chaudhary, p.37) Also in '*Bibhāgasāra'*, he has described various departments for the legal distribution of assets (*Bibhagasara*, pp.531-554).

In addition, during the pre-medieval and medieval period, Mithila region was considered to be the Vedic educational center of the north India, where digests and commentaries were written extensively on *Dhramsutras* and *Smriti*. The purpose of writing these digests and commentaries on the *Dhramsutras* and *Smriti* of the Mithila Brahmins was to reinterpret the customs related to the social practices of the Varnas, different types of Hindu rituals, purificatory rites, types of marriage, acceptable food items, dress and worship etc. In *Varn-Ratnakara,* Maithil Nibandhakara Jyotishwar also has a detailed discussion on the social norms and regulations of various castes and sub castes based on their occupations (Thakur Jyotishwar, pp.84-85). Other famous Mathil Nibandhakaras, Vacaspati Mishra and Vardhmaan Upadhyaya have given guidance in respect to the moral duties and welfare related practices of the King and his administrative officers, which gradually spreads through literatures and Dramas in other northeastern provinces such as Bengal, Orissa and Nepal. Famous In *Vivad-Chintamani,* medieval jurist Vachaspati Mishra described the appropriate solution for various crimes, penalties, property rights, rules of partition of inherit property, rights of the woman's property, etc.. on the basis of *Dharmsastras*. Vardhamana Upadhyaya was known as a famous jurist, who, in his work *Dandaviveka*, gave details of civil suits and criminal proceedings for which he has used the name pseudonym *'Vivadpada',* under which eighteen types of crimes are counted (Vardhamana et.all, 1931). In *Dandaviveka*, Vardhmana also cites the Smritis of Manu, Yajnavalkya, Vasistha, Vayasa, Gautama, Narada, Katyana, Visnu, and others. Beside of this, Vardhamana has suggested to kings and state that how they should be fair in the matter of justice.

The most important question is that after all, why such a need arose, for which the Brahmin scholars of Mithila had to reconstruct the ancient Brahminical social and judicial system while his biggest religious enemies Buddhist and Jainism had fled from this region till the middle of the thirteenth century. If we study deeply, there was not a single reason behind this situation, but we must understand the nature of the medieval state. Under the centralized rule of the Turks, the advent of new technology was helpful in the expansion of farming, building construction, textile industry and trade. Migration from the region like Mithila was also possible because it was surrounded by three major rivers and due to which the region was heavily influenced by the disaster like flood, hence there was no farming in about five to six months. Because of these reasons the landless farmers and unemployed workers started migrating from one area to another for employment and income. Another important reason was that after the fall of the Pala dynasty of Bengal, who were great patrons of Buddhism, the newly established local Karnata and Sen rulers, who came with Chalukya during their Northern expedition as their feudal, gave more patronage to Brahman religion in these provinces and started the rule declaration of being a Kshatriya himself. Thus, such an incident proves that both Karnatas and Sens needed the legitimacy of the local Brahmins for the power and Brahmins needed a great patron. Though, Maithil lawgivers and Smritikara gave some relaxation to Vysya and Shudra so that their migration could be stopped from Mithila. We find such evidences in contemporary texts *Grhasta-Ratnakara* and *Varnaratnakara* in which the sub-castes and their professions were described due to economic change in the medieval period. During this period, numerous sub-castes existed and the Maithil Nībandhakaras tried to fit these numerous

castes within the framework of the traditional four Varnas. Chandeshwar Thakur, Jyotishwara Thakur and Vachaspati Mishra were great Smrītikāras and Nībandhkaras of Mithila during the twelfth century to fifteenth century who wrote many texts on ideal kingship, nobility, trade, royal property and private property. While Vidyapati Thakur and Jagaddhara were great poets who have described contemporary society and politics through their poems. Chandeshwara's *'Grhasta-Ratnākāra'* throws detailed light on the contemporary castes and their professions along with domestic laws (Thakur Chandeshwara, P. 1908, pp.113-167) .

Since ancient times, Mithila has been considered as a great center of Sanskrit learning, literature and Vedic philosophy in both religious and secular sense and this tradition has alive till medieval period. There has been an enduring tradition of scholarship in matters related to philosophy and religion in Mithila thus different branches of learning in Mithila were developed as a result of the liberal protection of Sanskrit education by various dynasties like Karnata, Oinvara and Khandwala. In spite of this, Buddhists and Jain scholars also made a big contribution indirectly in making Mithila a philosophical center like Maithil Brahmins. Because, during the early medieval period, the struggle of social and ideological domination between Brahmin, Jain and Buddhist religions developed the convergent attitude in the realm of the philosophy and literature. In short, the way in which there was a philosophical dispute between Brahmin religion, Jainism and Buddhism, which was originally quite intense and bitter between Brahman religion and Buddhism, not between Brahmin and Jainism. For the purpose of opposing Buddhism and Jain philosophy, Brāhmanical philosophers of Mithila, in the early medieval period, established three different sects under the most defensive way by Mīmāmsā School were Prabhakra Mishra's *Guru-mata*, Kumaril Bhatt's *Bhatt-mata* and Murari Mishra's *Mishra-mata (Jha G.N., 1964)*. This conflict and eminence of the region as an intellectual center didn't go unnoticed. Many contemporaries often noted the intellectual achievement of region and praised them. Even Abul Fazal has observed this peculiarity of the land. In his words "Tirhut has, from immemorial time, been a seat of Hindu learning." (Abul Fazl et.al, 1939, p149-156) The land of Mithila is famous for the cultivation of Navya-Nyaya philosophy. Udayanacharya is considered as a founder of this school, but in real sense Gangesh Upadhyay gave this branch a new height. The famous composition of Gangesh is *'Tattva-Chintāmani'* which deals four means of valid knowledge- *Pratyaksha* (perception),

Anumāna (inference), *Upamāna* (comparision), *Śabda* (verbal testimony) (Jha A.K., 2005, p.30). After Gangesh, his son Vardhmana carried forward the Navya-Nyaya branch of philosophy, who was a great Smritikara (Smriti writer) having composed many notable digests on the basis of the *Dharmaśāstras* and *Smritis* (Banerjee S.C.; 1973).

It would not be logical to say that there was no fundamental change in the social structure of Mithila during the medieval period. While the prevalent hierarchical division of the caste in the society has remained as usual with the full stretch in the medieval period, as well as the proliferation of sub-castes due to seamless trade-commerce from western front countries and the establishment of new centralized government. In fact, during the medieval period, the institution of castes and sub-castes came to be more and more crystallized and the only guarantee of social stability. During the period, numerous castes and sub-castes also existed in Mithila and many writers of digest tried to fit them within the framework of traditional four varnas. Jyotishwara Thakur and Vidyapati Thakur have mentioned various sub-castes of Vaisyas and Sudras of medieval Mithila in his work respectively *Varṇa-Ratnākara* and *Likhnavali*. Although the rules for castes were strictly followed in Mithila, but at the same time we also see some relaxation in the traditional theories relating to professions for example, Chandeshvara showed his liberal mindset and prescribes in his work *Grihsth-Ratnakara* that Brahmin can take uncooked or cooked food from Sudras in addition to this and Brahmin can also do agriculture works if they pay taxes to the state (Thakur Chandeshwara, p.336-338). Further, many Nibandhakars and Smiritikars of medieval Mithila approved that Sudras can study other theologies along with the Vedas and the Purans. Perhaps the establishment new political setup in the form of Turk-Afghan and the expansion of trade-commerce in Mithila and its neighboring areas, such changes will be needed as workers and the possibility of creating new employments in newly developed industrial factories, which the modern historians Mohammad Habib calls the Urban-revolution (Habib M, 1974). Besides, the other noted Smritikara of the fifteenth century is Misaru Mishra, dealing with social laws in his *Vivadachandra*, which has been recognized as an authority on Hindu laws in medieval Mithila.

It is an interesting subject to study that how these intellectuals, who were associated with different indigenous philosophies and knowledge, provided a spiritual and social platform for people of Mithila. In the twelfth century, Islam came as a political power in north India and changed more or

less pre-established social and political aspects of this region. It was the period when Islamic traditions came closer to common people of India through Sufism and folktales of Persian scholars. It is worth noting that the intellectuals of Mithila, who were busy sharpening their Brahmanical philosophy and traditions, did not directly counter Islamic political authority and traditions as they had done with Buddhism earlier. It might be a reason behind this that the Turk rulers did not overthrow the local rulers who gave patronage to local Brahamin intellectuals. It does not mean that the intellectuals of Mithila gave generous space to such a new acquaintance tradition at social level. They continued to reconstruct contemporary Maithil society on the basis of Vedic characteristic to frame their ideas of the ideal society and politics.

Beside of these, in the fourteenth century, the intellectuals and rulers of Mithila imposed and modified some new social laws of purity of blood (*Rakt Shuddi- Prakarna*), i.e., '*Kulīnīkarna*' and '*Panjī-Prābandha Vyvasthā*' (Panji-Prabandha Vyastha). Brāhmins and Kāyasthas were divided into two classes- the *Kulīnas* (high birth) and the *Grhāsthas* (ordinary birth). Sense of the *Kulinism* spread in the eastern provinces, particularly in Bengal and Assam through the Brahmins of Mithila, who had settled in Mithila in the form of Kolāñca Brahmins after sixth century century A.D. (Majumdar, N.G., 1935-36) *Kulīnikarana* was required to follow mainly for upper castes like Brāhmin and Kāyastha. However, Kshtriya had also been included in this system later on. To follow the *Panji-Prabandha Vyvastha*, it was very important to know '*Utedh*' which was a kind of lore. In this system Brahmin was divided into four categories which were known as *Shotriyā, Yogya, Panjībanddha* and *Jaibāras* (Jha, 1977). Similarly, Karan-Kāyastha and Radhi-Kāyastha were considered as the most qualified and respected among Kāyastha (Thakur Jyotishwar, 1980). Gotras and Mulas were strictly followed among Brāhmins and Kāyasthas. They also got the "Certificate of marriage" *(Vivāh-Panjī-Prāmana)* by the Panjīkaras. Through such agencies it was instructed that members of all castes should get married within their caste groups and marriage with other sub-group was discouraged. It was a measure to ensure that people contract marriages according to sastric injunctions in order to maintain the 'purity of blood'. The errant members were either ostracized from the community or it resulted in lowering of their social rank. For this purpose, state appointed *Panjīkaras* (genealogist) who were responsible to oversee marriage ceremonies among the Maithila Brahmins community. Very soon, this system spread in the

regions Bengal and Orissa from Mithila till fifteenth century C.E.. (Chaudhary R.K.; P.133-134) On the other hand, such kind of system created a caste discrimination among people. Six languages were prohibited to be used by the untouchables.

However, in the minds of the common people, Buddhist and Jain ideologies were already making a space against harsh rituals, but practically these ideologies could not acquire more success among masses, the main reason behind which was that the harsh Brāhminical rituals continued somehow in the followers of various spiritual sects of contemporary Maithil society. In medieval Mithila, in addition to Saivism, Saktīsm, Vaishnavism and other minor religious cults, different Sufi orders such as Chishti, Qadiriyyah, Firdausi, Shattari (Askari S.H., 1951) and Madariya were prevalent which gradually came closer to pre-established Vedic and Buddhism Philosophy and religious elements. However, Islam was not strong enough in this region rather Sufi saints were limited to spreading their spiritual speech. There was a reason behind it that whether Sufi saints or Turks rulers never questioned the Brahmanical rituals and social arrangements for their political stability. Nevertheless, it cannot be denied that the philosophical debates of all these religions created an atmosphere in the field of spirituality, due to which all the prevalent religious sects partially adopted each other's religious activity and values in Medieval Mithila. On the other hand, due to lack of patronage of the local rulers, Buddhism was gradually escaped from this region, but due to the development of Tantric education, a Tantric sect of Buddhism like Sahajiya sect came close to Shakta sect in Mithila. The followers of Shakta sect adopted Bhuddisht Goddesses of Tantra i.e. *Tāra, Ugra Tāra, Chinn Mashtīka, Aprajita, Gandhāri, Ekeshwāra* and others (Chaudhary R.K., 1956). Further, Buddha's statues were given place in the temple of the Goddess Shakti. Even Gautam Buddha was considered as the tenth incarnation of Lord Vishnu by Maithil Brahmans. Regardless, these sects opened the door of spirituality for all castes, but they could not fully control the Brāhmanical rituals. It is interesting that the followers of these sects adopted each other's customs. For example, there is considerable importance of Tulsi plant in the Vaishnava sect because Vaishnava saints used to receive initiation after wearing Basil garland. (Vidyapati, *Varshkritya*, p.8.) Chandrasekhar has given details about the worship of Vāsūdev with barley and sesame in Shūkla Paksha. (Chandeshwara, *Krityratnakara*, p.163-164) Vidyapati, Based on Vaishnava love poetry, wrote a lot of poetry on love story of Radha and Krīshna which was very popular

in Eastern India. The influence of Vidyapati's love poems was in such a way that a famous Vaishnava saint of Bengal Chaitanya used to dance with pleasure. Mithili words were also circulated in Bengal through such love poems of Vidyapati. Later, many of Mithila's many poets or storytellers got respect in Bengal, Assam and Orissa. Being a follower of Shakti, Maithil Brahmanas generally accepted non-vegetarian foods as well. Apart from this, mainly in Tantrism method, Saktism, Buddhism and Sufism adopted each other's Tantra activities and goddess in Mithila during this period. Besides, we find spiritual harmony between different religions in contemporary literary sources. For example, when Vidyapati compares Mithila with Jaunpur in his text *'Kirtipataka'*. The religious condition of Mithila presents a vivid picture of the contemporary society which was beset with a multitude of religious creeds and sects.

Some conclusions may be briefly suggested that, in the medieval period, undoubtedly the Turko-Afghan and Mughals intellectuals and rulers were many familiar with the literary and cultural tradition of the Indian subcontinent, even before the establishment of Turkish rule in north India. Some Sanskrit literati accepted patronage from Indo-Persian rulers, particularly Jains and Buddhist, from very early, established close contact in Islamic courts. Although, initially Brahmin intellectuals did not get much considerable patronage from the Turkish rulers and political elites in India compared to Jain. Brāhman and Kayastha intellectuals of Mithila region were often given patronage by local Hindu rulers. For instance, Chandeshwara Thakur, the author of famed *Grihasth-Ratnakar*, lived in the court of the Hindu ruler of Mithila, which was a vassal of Delhi Sultan. Such processes, contributed to a large extent to formation of newer identities, both at community and regional level. Besides, other identities - linguistic, cultural, and culinary – were

indistinctly enmeshed with this place-specific and caste identities. It is in the context that, I hope to lay a different perspective on the medieval period and indigenous writing and literary culture, by analyzing Mithila as a composite region. As we know from literary sources Mithila has always been the centre of the intellectual attainments and spiritual advancement which formed the foundation of its distinct culture. For long the region of Milthila has remained a seat of Vedic and Upanisadic studies. The history of Mithila though rarely studied in modern times, but the history of this region is well documented in detailed description in the scriptures of ancient and medieval period. Mithila had made notable contributions to different branches of education, science and literature. If we study ancient texts, then, we find the tradition of scholarship has continued unabated since the days of Janaka. It is believed that Mithila was the place where philosophical gathering used to be convened by Janaka and latter day kings. Mithila made significant contributions in the field of philosophy and justice on which its cultural edifice is standing. After the spread of Buddhism and Jainism, the complex texture of philosophy in Mithila was made by diverse faiths and concepts which attracted many intellectuals from outside of Mithila. This was possible only in the medieval period when the local rulers and elites adopted the policy of legitimacy of the political power with the Turk-Afghan-Mughal authorities. This process continued on both sides, even the Turk-Afghan-Mughal rulers did not interfere directly in matters of Brahminical rituals and customs. It was a great virtue that due to these facts, during the medieval period, regional states got so much independence that they could follow and share the ideologies of all religion, faiths and social beliefs. This is the reason that the regional level intellectual characteristics got the full opportunity to emerge which was essential for the stability of both political forces.

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